

In n. place.

GREEK GRAMMAR RULES

DRAWN UP FOR THE USE OF
HARROW SCHOOL.

BY THE

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Κρείτον γάρ που σμικρὸν εἴη; πολὺ μὴ ἵκανός περάναι.
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GREEK GRAMMAR RULES.

THE most necessary and important rules of Greek Syntax are here very briefly stated. Although they are presented in such small compass, yet any boy who takes the trouble to master them will have laid a secure foundation for future attainments in scholarship. In a 'Brief Greek Syntax' recently published, I have rendered more complete and systematic assistance to young scholars, and have furnished a large number of illustrations and explanations.

F. W. F.

THE ARTICLE. (Τὸ Ἄρθρον.)

1. I. The Article was originally (*a*) a demonstrative pronoun, which also served as (*b*) a personal pronoun, and (*c*) as a relative:
(*a*) φθίσει σε τὸ σὸν μένος, *that courage of thine will ruin thee.* | (*b*) τὴν δὲ ἔγω σὸν λόσω, *her I will not set free.*—HOM.
 (*c*) διπλῆ μάστιγι τὴν Ἀρης φιλεῖ, with the double whip *which Ares loves.*—AESCH.
So in German, *Der Mensch den ich befriedete, der hat's gethan, the man whom I befriended he has done it.*—CLYDE.
2. II. The Article distinguishes the subject from the predicate, which latter does not generally take the Article; as,
νῦν δὲ ἡμέρα ἐγένετο, *the day was turned into night.* | Θεός δὲ ὁ Λόγος, *the Word was God.*
3. III. 'The good man' (and every similar collocation of the Article, Adjective, and Substantive) is put in Greek *in the same order as in English:*
 οὐδὲ ἀγαθὸς ἄνθρωπος [or, with the Article repeated, οὐδὲ ἀνθρωπὸς οὐδὲ ἀγαθός].
4. If the Adjective is placed first or last it is not an epithet ('the good man'), but a *predicate*; as,
 οὐδὲ ἀνθρωπὸς ἀγαθός, } *the man (is) good.* οὐδὲν ἔχει τὸν πέλεκυν, *the axe which he has is sharp.*
 ἀγαθὸς οὐδὲ ἀνθρωπὸς, } *the man (is) good.* διπλᾶ ἔτισαν θάμαρτια, *the penalty they paid was twofold.*
 οἱ λόγοι ψευδεῖς ἐλέχθησαν, *the words spoken were false.* καλοὺς ἔχει τοὺς ὄφθαλμούς, *il a les yeux beaux.*

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5. Thus, η μέση νῆσος is the middle island of three; but η νῆσος μέση is the island where it is midmost, i. e. the middle of the island; and ἐπὶ τῷ ἀκροτάφῳ ὅρῃ=on the highest mountain; but ἐπ' ἀκροτάφῳ τῷ ὅρῃ=on the highest part of the mountain. And similarly in all cases.
6. N.B. i. The Article must not immediately precede οὗτος, ἐκεῖνος, οὗδε, ἕκαστος, ἕκάτερος, ἄμφω, ἀμφότερος:
This man = οὗτος οὐδὲν ἄνθρωπος. | This sentiment = ηδε η γνώμη, &c.
Or, which is equally correct but less emphatic, οὐδὲν ἄνθρωπος οὗτος, η γνώμη ηδε, &c.; but never οὐδὲ οὗτος, &c.
When οὗτος, ἐκεῖνος, &c. are used with a substantive which is *without* the article, they are *in apposition*; as, τούτῳ παραδείγματι χρώμενος, using this as an example.
7. ii. αὐτὸς οὐδὲν ἄνθρωπος, } = the man *himself*;
or, οὐδὲν ἄνθρωπος αὐτός, } = the same man: αὐτός, preceded by the article, always means *the same*; (αὐτός, αὐτή, ταῦτο or ταῦτά = οὐτός, η αὐτή, τὸ αὐτό).
iii. My friend = οὐδές φίλος or οὐδέ φίλος μου; but not οὐδέ μου φίλος.
The river Euphrates = οὐδέν Εὐφράτης ποταμός; the promontory of Sunium = τὸ Σούνιον ἄκρον.
8. iv. The Article is sometimes *distributive*; as, δὶς τοῦ μηρός, twice each month: sometimes *generic*; as, τὸν γέροντα αἰδεῖσθαι χρή, one should honour *an old man*. Notice these phrases: τὰ μὲν . . . τὰ δέ, partly . . . partly; εν-τοῖς-πρῶτοι = *inter primos*; οἱ πάντες, the élite; τῷ = therefore; τὸ δέ = whereas (PLATO).
9. v. ἄλλοι, *others, alii*; οἱ ἄλλοι, *the rest, coeteri*: πολλοί, many; οἱ πολλοί, the greater number, *the plebs.*

CASES. (Πτώσεις.)

10. Of the eight Sanskrit cases Greek has five, and Latin six; the Greek Genitive being also *Ablative*, and the Greek Dative also *Instrumental* and *Locative*.
11. I. The Predicate agrees with the Subject after all Copulative Verbs (i. e. verbs of being, seeming, being called, appointed, &c.); as, καθέστηκε βασιλεύς, *he is appointed king.* | θεός ὠνομάζετο, *he was named a god.*
12. II. The GENITIVE expresses *three* main conceptions, to which all its uses may be referred:
 1. *ABLATION*, 'from,' like the Latin *ablative*.
 2. *PARTITION*, 'some of,' or wherever any such conception may be involved.
 3. *RELATION*.
13. 1. Under the notion of *Ablation* fall the Genitives of *a.* cause, *b.* material, *c.* separation, *d.* perception of all kinds (as coming *from* an object); as,
a. οἵμοι τῆς τύχης, *alas for my lot!* (cf. the German *O des Leides!*) | c. ἀπέχομαι οἴνου, *I abstain from wine.*
b. νόμισμα ἀργυρίου, *a coin of silver.* | d. οὐ μύρου πνέον, *not redolent of perfume.*

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14. 2. Under the notion of *Partition* fall the Genitives of *a.* time, *b.* possession, *c.* place, &c., and *d.* all conceptions that imply 'some of;' as,
a. νυκτὸς καὶ ημέρας, by night and by day (cf. 'o' nights,' &c.).
b. κῆποι Ἐπικούρου, gardens of Epicurus.
ε τοῦ δένδρου καρπός, the tree's fruit.
c. αὐτοῦ, there: ποῦ; where? &c. Otherwise the genitive of place is mainly poetical.
d. πάσσε δ' ἀλός, and he sprinkled it with (some) salt.
15. N.B. The Possessive Genitive rarely becomes a mere epithet, as in ἄστρων εὐφρόγη, a night of stars; χιόνος πτέρυξ, a wing of snow (cf. 'His cap of darkness on his head he placed,' &c.).
16. 3. Under the notion of *Relation* fall the Genitives of *a.* comparison, *b.* value, *c.* price, &c.; as,
a. μείζων τοῦ πατρός, taller than his father.
b. πόσου τιμᾶται; how much is it worth?
And those numerous cases in which the Genitive expresses the object; as,
 ὁ φόβος τῶν πολεμίων, fear of (i. e. about) the enemy. (cf. 44).
17. A large number of its uses may be represented by the English 'with respect to.'
- N.B. The Genitive Absolute is originally a *causal* Genitive, and is used, as in Latin, in connexion with Participles. It is therefore a genitive of *ablation*, and so resembles the Latin Ablative Absolute. It derives its *temporal* and other meanings from the Participle with which it is joined. It is less frequent than the Latin Ablative Absolute, because the Greek possesses past participles active and the Latin does not. Thus ταῦτα εἰπόντες ἀπῆμεν would be in Latin *His dictis.*
18. III. THE DATIVE. The fundamental conception of the Dative is *juxtaposition*. Thus we find it after verbs compounded with ἐν, σύν, ἐπι. Hence it is used for all *accessories* of manner, time, &c., and all *instruments*; it expresses the agent after passive verbs; and generally any person to whom the verb *indirectly* refers, or whose advantage and disadvantage the verbal notion affects.
19. The Dative of place, even in poetry, usually takes ἐν. Accompaniment is usually expressed by σύν, except when αὐτὸς is used, as μίαν ναῦν αὐτοῖς ἀνδράσιν, a single ship, crew and all.
20. The Ethic Dative is a Dative expressive of *interest* in the subject (ἥθος); as,
 ὡς καλός μοι ὁ πάππος, how handsome my grandfather is! (Comp. Quid mihi Celsus agit?—HOR. Knock me on this door.—SHAKSP. &c.)
21. IV. THE ACCUSATIVE:—
- i. The fundamental conception of the Accusative is (*a.*) *motion towards*, and therefore (*b.*) *extension over space (or time)*; as,
a. ἥκω τήνδε πόλιν, I have reached this city.
b. ἀπέχει σταδίους ἑπτά, it is seven stadia off.
 ἔμενον τρεῖς μῆνας, they were staying three months.
- It will be found that there is no use of this case which does not obviously imply these conceptions; viz. the point towards which the action tends, or the *extent* over which it reaches.
22. Thus it expresses, i. the direct and immediate object of the verb; as, τύπτω αὐτόν, I strike him: or, ii. defines the extent of the verbal notion; as, τύπτω πληγήν, I strike a blow: or, iii. it localises the action of the word with which it is joined; as, ἀλγῶ τὴν κεφαλήν, I ache-as to the head; πάντα εὐδαιμονεῖ, he is happy-in all respects; βοήν ἀγαθός, good at the war-cry.

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23. II. We often have *two* or even *three* Accusatives after a verb, one of which limits and defines the other, being in apposition with it: (this is called the *whole-and-part* figure, σχῆμα καθ' ὅλον καὶ μερος); as,
 Τρῶας δὴ τρόμος αἰνὸς ὑπῆλυθε γνῖα ἔκαστον, dread tremor pervaded the Trojans, each of them, as to his limbs [in English, 'each Trojan's limbs'].
24. III. In other instances of the double Accusative, one of them expresses the *external object* affected by the verb, and the other defines *its action*, or adds to it some *cognate conception* of the verb; as,
 ἐδίδαξα τὸν παῖδα τὴν μουσικήν, I taught the boy music. | Κύρον στολὴν ἐνέδυσεν, he clad Cyrus in a robe.
25. N.B. Observe in general that the Genitive denotes motion from, or separation; the Dative denotes rest and conjunction; the Accusative denotes motion to, or approach. Thus the Accusative and the Genitive cases are the two opposite poles.
26. Compare νυκτός, *noctu*, during the night (part).
 νυκτί, in the night (accessory—when?).
 νύκτα, *noctem*, all night long (extension—how long?). | Compare πόσον πωλεῖς; at how much do you sell? (price).
 πόσῳ ὠνεῖ; for how much do you buy? (instrument).
 πόσον δύναται; how much is it worth? (extension).

PREPOSITIONS. (Προθέσεις.)

27. I. The Prepositions were originally, like the case-endings, mere *adverbs of place*, used to make the meanings of the case more distinct. Hence, ἀπό, 'from,' is only joined with a Genitive; ἐν, 'in,' only with a Dative; εἰς, 'into,' 'to,' only with an Accusative. When they appear to change their meaning with the case which they define, it is, in reality, the *case* which gives the meaning, *not* the Preposition. This fact may be seen most clearly in the use of παρά:
28. Παρὰ = 'apud,' 'alongside of.'
 Hence, παρὰ σοῦ = 'from you' (i. e. from alongside-of you, *de chez*)
 παρὰ σοὶ = near or by you (i. e. at alongside-of you).
 παρὰ σέ = towards you (i. e. towards alongside-of you).
29. Διεῖ, *through*. διὰ σοῦ = *per te*, by means of you. διὰ τούτων, by these means.
 διὰ σέ = *propter te*, for your sake, on your account ('all through you'). διὰ ταῦτα, therefore, on this account.
 δι' ὅν τὰ πάντα καὶ δι' οὗ τὰ πάντα (Heb. ii. 10), on whose account, and by whose means, all things exist.
30. Ἐπί, *upon*, has very various uses. Generally, ἐπὶ with Gen. implies *partial superposition*; as,
 ἐφ' ἵππον, on horseback:
 with Dat. implies total juxtaposition, and hence = *close to*; as,
 οἰκέοντες ἐπὶ Στρόμου, living by the Strymon:
 with Accus. it implies *motion with a view to superposition*; as,
 ἀναβαλνεῖν ἐφ' ἵππον, to mount on horseback.

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31. Notice the phrases: *ἐπὶ* with Gen.: *ἐπὶ Δαρείον*, in Darius' days; *ἐφ' ἡμῶν*, nostrā memorīā; *ἐφ' ἑαυτοῦ*, suā sponte. *ἐπὶ* with Dat.: *ἐπὶ τούτοις*, præterea, besides or 'consequently'; *τὸ ἐπὶ σοί*, as far as you can, *quod te penes est*; *ἐπὶ τοῖσδε*, on these conditions; *χαίρειν ἐπὶ τινι*, to rejoice at a thing; *ἐπὶ θήρᾳ ἔξειναι*, to go a hunting. *ἐπὶ* with Acc.: *ἐπ' ἐμέ*, down to my days; *ἐπὶ τῷ*; quare?
32. *Katá, down.* λέγειν κατά τινος, to speak against a person.
τὸ κατὰ Ἰωάννην εὐαγγέλιον, the gospel according to John.
33. *Metá, with* (Germ. *mit*). μετὰ with the Gen. =with: μετὰ θεῶν =σὺν θεοῖς; μετ' ἀληθείας, with truth.
with the Date = among (only in Epic poetry).
with the Accus. = 'after' (either of time or place, and in all English senses of the word); as, μετὰ πέριπομαι τινα, I send for a person.
34. *Hapá, along.* (see above) ἐλθεῖν παρά τινος =venir de chez quelqu'un.
ἢν παρὰ τῷ βασιλεῖ, he was with the king.
ἀφίκοντο παρὰ Κροῖσον, they came to Crœsus.
35. *Proös, to.* πρὸς τούτων, in consequence of this. [πρὸς σε θεῶν αἰτοῦμαι, per te Deos oro.]
πρὸς τούτοις, in addition to this.
πρὸς ταῦτα, with reference to this; i. e. therefore. [πρὸς χάριν τινός, for a person's sake.]
36. *Yπό, under.* The physical and original meaning of ὑπὸ as an adverb of place is very distinct:
with the Gen.=motion from under: ὑπὸ πτερῶν σπάσας, dragging from under wings.
with the Dat.=position under: καλῇ ὑπὸ πλατανίστῳ, under a fair platanus.
with the Acc.=motion to under: ὑπὸ Ἰλιον ὥρτο, sped under (the walls of) Ilium.
ὑπὸ with the Gen. is the common way of expressing the cause or agent; as, κτείνεσθαι ὑπὸ τινός, maîneſthai ὑπὸ μέθης, &c.
ὑπὸ with the Acc.=about, or, just after; as, ὑπὸ νύκτα, sub noctem, about nightfall. [Cf. *Sub hæc, hereupon.*]
37. II. By a very common terseness of expression, called the *constructio prægnans*, a Preposition often implies an entire clause; as,
στᾶσ' ἐξ Οὐλύμπου, standing (on and looking) from Olympus.
Φίλιππος δὲ εὑρέθη εἰς Ἀζωτον, lit. Philip was found into Azotus, i. e. was carried into, and found at.
38. N.B. i. ὁν ὁν = by whom (the agent); δι' ὁν, by whose means (instrument); ἐξ ὁν, out of which (material); δι' ὁ, on account of which (final cause); πρὸς ὁν, at whose hands; ἀφ' ὁν, starting from whom.
ii. καθ' ἡμέραν, day by day, singulis diebus.
παρ' ἡμέραν, during the day, per diem: also, from day to day, alternis diebus.
μεθ' ἡμέραν, in the day time, by day, interdiu (properly, after day-dawn).
iii. ἄνα (observe the accents)=ἄναστηθι, rise! or = oh king! μέτα, πάρα, &c.=μέτεστι, πάρεστι, &c.; περὶ is a prep., πέρι an adv. = exceedingly. φίλων ἄπο: account for the accent of ἄπο here.

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PRONOUNS. (*Αντωνυμίαι.*)

41. I. Personal Pronouns. 'Εγώ, I; σύ, thou. For the third Personal Pronouns, 'he, she, it,' the Attic uses the demonstratives *οὗτος*, *οἵδε*, *ἐκεῖνος*. For the Accusative in poetry *νίν* (both sing. and plur.), and *σφέ*. The Ionic *սὺν* is not used in Attic.
ον, οī, ἐ, of which the Nom. ἐ is obsolete, is in Attic not personal, but reflexive throughout, 'of himself,' &c.; but in Homer it is demonstrative, and means 'of him,' &c. It borrows for its Nominative *αὐτός*, -ή, -ό, -self.
Thus, *αὐτός*, -ή, -ό (in the Nom. only) means -self, and is reflexive; but all the other cases are demonstrative,—*αὐτοῦ*, of him, &c.
42. II. i. Αὐτὸς when placed first is emphatic: *αὐτὸν ἔτυψεν*, he struck him (ἔτυψεν αὐτόν, merely 'he struck him'). Αὐτὸς ἔφη, 'the master said so'; *αὐτὸν γάρ εἶδον*, for I saw the man himself. Αὐτοί ἔσμεν, we are alone=(by) ourselves. Τέταρτος, πέμπτος αὐτός, with three, four, &c., others. (Cf. Il allait lui cinquième.)
N.B. ὁ αὐτὸς ἀνήρ, the same man; ὁ ἀνὴρ αὐτός, the man himself; ὁ παῖς αὐτοῦ, his son; ναῦν αὐτοῖς ἀνδράσιν, a ship, sailors and all; [in this use of *αὐτὸς* the preposition *σὺν* is not often added].
43. ii. οὐτὸς=hic; ἐκεῖνος=ille or iste; οἵδε=hicce. "Οδε is used δεικτικῶς, and means 'lo!' [cf. the Italian questo, cestoso, quello]. τοῦτο=something preceding, τόδε=something which follows; as, τοῦτο μέν συ λέγεις, παρ' ἡμῶν δὲ ἀπάγγελλε τάδε. So too *τοιαῦτα*, as aforesaid, *τοιάδε*, as follows. Οὐτος!=heus tu! ho there!
44. III. i. Σὸς πόθος may mean either 'your regret' (subjective) or 'regret for you' (objective). Εἰς τὴν ἐμὴν ἀνάμνησιν, in remembrance of me. (Luke xxii. 19.) Ο σὸς νίος, or ὁ νίος σου; ὁ ἐμὸς πατήρ, or ὁ πατήρ μου. Notice the order, which is invariably preserved.
45. ii. Adjectives &c. often agree with the Personal Pronoun understood from the possessive; as, τὰ μὰ δυστήνου κακά, the woes of me unhappy; [cf. *mea scripta timentis*, &c. Hor.].
46. iii. Αὐτοῦ=his, Αὐτοῦ=his own; as μετεπέμψατο τὴν έαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, arcessivit suam filiam, ejusque filium.
47. IV. The Relative is often attracted into the case of the antecedent; as in
χρῶμαι οἷς ἔχω βιβλίοις, I use the books which I have. | οὐκ ἔραμαι οἷου σου ἀνδρός, I don't love a person like you
48. V. i. οἵτις, διπότερος, διποῖος, &c. are used for the simple forms (*τίς*; πότερος; ποῖος; &c.) in dependent questions; as, τίς ἦν; οὐκ οἶδι οἵτις ἦν.
πόσους ἀλλετά πόδας; how many feet does it leap? but ἀνήρετο διπόσους ἀλλοιο πόδας.
49. ii. οἵτις is more indefinite than ὃς. Thus,
ἐστιν δίκης ὁφθαλμὸς ὃς τὰ πάνθ' ὅρῃ, there is an eye of justice which (definite) sees all things. But
ἀνελεύθερος πᾶς οἵτις εἰς δόξαν βλέπει, every one is a slave whoever has an eye for reputation.
50. N.B. a. ἄττα is contracted for ἄτινα; but ἄττα is used for τινά, neut. plur. of τίς, some one.
b. In ἦ δὲ ὃς, 'said he,' the relative retains its original demonstrative force. So ὃς μὲν πεινᾶ ὃς δὲ μεθύει, one is hungry, another drunken.
51. VI. *"Ἀλλος, *alius*, any other; ἔτερος, alter, another of two; οἱ ἄλλοι, cæteri, the rest; οἱ ἔτεροι, altera pars, the opposite party.*
52. VII. The Reflexive and Reciprocal Pronouns are often interchanged; as,
διελεγόμεθα ἡμῖν αὐτοῖς, we were conversing with ourselves (=with one another; reflexive for reciprocal).
So in English, 'They differ among one another' (reciprocal for reflexive).—SPECTATOR. Cf. III. iii. *infra*, and cf. *Ils se battent, se regardent, &c.*

7

THE VERB. ('P̄nua.)

VOICES.

53. I. An *Active* Verb may be either transitive or intransitive, and many Verbs vary in their meaning between the two: e.g. *ἰστημι*, I place; *ἴστηκα* I stand. (Cf. the English Verbs, *stop*, *change*, &c.).

54. II. After a *Passive* Verb the agent is sometimes regarded as an instrument, and expressed by the Dative; as, *ἐμοὶ πέπρακται τοῦργον*, the deed has been done by me.

But more frequently by *ὑπό*; as,

'Αρίων ἐσώθη ὑπὸ δελφῖνος, Arion was saved by a dolphin.

55. N.B. i. *οἱ παῖδες διδάσκονται τὴν μουσικήν*.

When a Verb in the active governs two Accusatives, the person becomes the subject of the *passive* Verb, the thing remains in the Accusative.

56. ii. *ὁ ψευστῆς οὐ πιστεύεται*, a liar is not believed.
ὁ πλούσιος φθονεῖται, a rich man is envied.

How does the Greek here differ from the Latin idiom?

57. III. The chief uses of the Middle are—

i. *Reflexive*: a. directly—an action on self; as, *λούομαι*, I wash myself.
or, b. indirectly—an action for oneself; as, *ἀμύνομαι τὸν πολέμιον*, I ward off from myself the enemy.

58. ii. *Causative*, for self; as, *διδάσκομαι τὸν νιόν*, I get my son taught, docendum euro filium.

59. iii. *Reciprocal*: as, *ἀθοῦνται*, they push each other; *διαμάχονται*, they fight each other (this is especially frequent with compounds of *δια*;
as, *διαλέγομαι*, I converse; *διαλύομαι*, I make it up with, &c.). Cf. 52. *supra*.

60. N.B. *ἀποδίδωμι*, I give back; *ἀποδίδομαι*, I sell.
δανείζω, I lend; *δανείζομαι*, I borrow.
ἄρχω, I rule; *ἄρχομαι*, I begin.
αἴρω, I take; *αἴρομαι*, I choose.
σκοπῶ, I look; *σκοτοῦμαι*, I consider.
μισθῶ, I let; *μισθοῦμαι*, I hire.
πείθω, I persuade; *πείθομαι*, I obey.

παίω, I make to cease; *πάνομαι*, I cease.
σπένδω, I pour a libation; *σπένδομαι*, I make a treaty.
γαμῶ, duco uxorem; *γαμοῦμαι*, nubo viro.
θύω, I sacrifice; *θύμομαι*, I take the auspices.
τιθέναι νόμον, of a despot; *τιθεσθαι νόμον*, of a republican.
τιμωρεῖν τινι, to avenge a man; *τιμωρεῖσθαι τινα*, to punish.
ὅθεις, the mortgager; *ὅθεμένος τι*, the mortgagee.

8

TENSES. (Χρόνοι.)

61. A complete Indicative Mood would have nine Tenses, because every act must be (i.) either *past*, *present*, or *future*.
And (ii.) every act, whether past, present, or future, may be regarded as either *finished* (perfect), *unfinished* (imperfect), or *indefinite* (aorist). [3 × 3 = 9].*

62. II. Of these nine tenses, English has only two,—both of them aorists (viz. a present aorist, e.g. 'I dine'; and a past aorist, e.g. 'I dined'); Latin has six; and Greek has six; as will be seen by the following easy table, which should be understood and mastered once for all:

| | |
|--|---|
| Three (finished or) Perfect tenses . . . | Past, I had dined, <i>ἔδειπτνηκη, cœnaveram.</i> |
| | Present, I have (sc. now) dined, <i>δεδείπτνηκα, cœnavi.</i> |
| | Future, I shall have dined [wanting in Greek], <i>cœnavero.</i> |
| Three (unfinished or) Imperfect tenses . . . | Past, I was dining, <i>ἔδειπνον, cœnabam.</i> |
| | Present, I am dining, <i>δειπνῶ, cœno.</i> |
| Three (indefinite or) Aorist . . . | Future, I shall be dining, [wanting both in Greek and Latin].† |
| | Past, I dined, <i>ἔδειπνησα</i> , [wanting in Latin, <i>cœnavi</i> used instead]. |
| | Present, I dine, [wanting both in Greek and Latin]. |
| Future, I shall dine, <i>δειπνήσω, cœnabo.</i> | Future, I shall dine, <i>δειπνήσω, cœnabo.</i> |

63. N.B. i. Both of the only two English tenses, viz. the Aorist present 'I dine,' and the Aorist past 'I dined,' (Greek, *ἔδειπνησα*) are wanting in Latin; and the former of them in both Greek and Latin.

64. ii. Avoid translating an Aorist by *have*, which is the sign of a *Perfect* tense.

65. iii. *δειπνῶ, τύπτω*, &c. when construed with *perfect accuracy*, are not present-Aorists, 'I dine,' 'I strike,' &c., but present-Imperfects, 'I am dining,' 'I am striking,' &c. The Greeks delighted in the use of these picturesque Imperfect tenses, which represent actions as going on before the eyes (the *πρὸ δύμάτων ποιεῖν*).

66. iv. Some verbs have two forms of the present-Perfect (*τέτυφα, τέτυπτα*), of which the second (erroneously called the Perfect-middle) is older, is formed from the root, and is often intransitive; as, *ὅλωλα*, I am undone; *ἔταγα*, I am broken, &c. Some verbs have two forms of the past-Aorist (*ἔτυψα, ἔτυπτον*) of which the second is the older, and is formed from the root. Very few verbs have both Aorists or both Perfects in use (e.g. *τέτυφα* is not found in Greek).

67. v. The Present, Perfect, and Future (ordinarily, but inaccurately,† so called) are Primary tenses. Their duals end in *ον*, and they are unaugmented.

The rest are called Historical tenses; their duals end in *ην*, and they are augmented.

* This view of the tenses is mainly taken from Mr. F. Whalley Harper's 'Powers of the Greek Tenses.' It is most easily learned, and can be understood by the youngest, and is invaluable to a right perception of the niceties of Greek. It is more fully explained in 'A Brief Greek Syntax,' which has been recently published.

† *Ἐσομαι δειπνῶ, cœnaturus sum* (or the prospective future *μέλλω* with the infin.) are used as substitutes; but expressions formed by the aid of auxiliaries are not, strictly speaking, tenses. This is why it is stated above that English has only two tenses (I dine, I dined), all the others being mere auxiliary compounds.

‡ Accurately they should be called Present-imperfect, Present-perfect, and Future-aorist, as in the above table. It will be seen from the above table that there are three present, three past, and three future-tenses.

THE VERB. (*Pήμα.*)

VOICES.

53. I. An *Active* Verb may be either transitive or intransitive, and many Verbs vary in their meaning between the two: e.g. *ἴστημι*, I place; *έστηκα* I stand. (Cf. the English Verbs, *stop*, *change*, &c.).
54. II. After a *Passive* Verb the agent is sometimes regarded as an instrument, and expressed by the Dative; as,
ἔμοὶ πέπρακται τοῦργον, the deed has been done by me.
 But more frequently by *ὑπό*; as,
Ἀρίων ἐσώθη ὑπὸ δελφῖνος, Arion was saved by a dolphin.
55. N.B. i. *οἱ παῖδες διδάσκονται τὴν μουσικήν*.
 When a Verb in the active governs two Accusatives, the person becomes the subject of the *passive* Verb, the *thing* remains in the Accusative.
56. ii. *ὁ ψεύστης οὐ πιστεύεται*, a liar is not believed.
ὁ πλούσιος φθονεῖται, a rich man is envied.
 How does the Greek here differ from the Latin idiom?
57. III. The chief uses of the Middle are—
- i. *Reflexive*: a. directly—an action on self; as, *λούομαι*, I wash myself.
 or, b. indirectly—an action for oneself; as, *ἀμύνομαι τὸν πολέμιον*, I ward off from myself the enemy.
58. ii. *Causative*, for self; as, *διδάσκομαι τὸν νιόν*, I get my son taught, docendum curo filium.
59. iii. *Reciprocal*: as, *ἀθοῦνται*, they push each other; *διαμάχονται*, they fight each other (this is especially frequent with compounds of *δια*; as, *διαλέγομαι*, I converse; *διαλύμαται*, I make it up with, &c.). Cf. 52. *supra*.
60. N.B. *ἀποδίδωμι*, I give back; *ἀποδίδομαι*, I sell.
δανείζω, I lend; *δανείζομαι*, I borrow.
ἄρχω, I rule; *ἄρχομαι*, I begin.
αἴρω, I take; *αἴρομαι*, I choose.
σκοπῶ, I look; *σκοποῦμαι*, I consider.
μισθῶ, I let; *μισθοῦμαι*, I hire.
πείθω, I persuade; *πείθομαι*, I obey.
- πάνω*, I make to cease; *πάνομαι*, I cease.
σπένδω, I pour a libation; *σπένδομαι*, I make a treaty.
γαμῶ, duco uxorem; *γαμοῦμαι*, nubo viro.
θύω, I sacrifice; *θύομαι*, I take the auspices.
τιθέναι νόμον, of a despot; *τιθεσθαι νόμους*, of a republican.
τιμωρεῖν τινι, to avenge a man; *τιμωρεῖσθαι τινα*, to punish.
ὁ θεῖς, the mortgager; *ὁ θέμενός τι*, the mortgagee.

8

TENSES. (*Xρόνοι.*)

61. A complete Indicative Mood would have *nine* Tenses, because every act must be (i.) either *past*, *present*, or *future*.
 And (ii.) every act, whether past, present, or future, may be regarded as either *finished* (perfect), *unfinished* (imperfect), or *indefinite* (aorist). [3 × 3 = 9].*
62. II. Of these *nine* tenses, English has *only two*,—both of them aorists (viz. a present aorist, e.g. ‘I dine;’ and a past aorist, e.g. ‘I dined’); Latin has six; and Greek has six; as will be seen by the following easy table, which should be understood and mastered once for all:

| | |
|--|---|
| Three (finished or) Perfect tenses . . . | <i>Past</i> , I had dined, <i>ἔδειπνήκη</i> , <i>cœnaveram</i> . |
| | <i>Present</i> , I have (sc. now) dined, <i>δεδείπνηκα</i> , <i>cœnavi</i> . |
| | <i>Future</i> , I shall have dined [wanting in Greek], <i>cœnavero</i> . |
| Three (unfinished or) Imperfect tenses . . . | <i>Past</i> , I was dining, <i>ἔδειπνον</i> , <i>cœnabam</i> . |
| | <i>Present</i> , I am dining, <i>δειπνῶ</i> , <i>cœno</i> . |
| Three (indefinite or) Aorist . . . | <i>Future</i> , I shall be dining, [wanting both in Greek and Latin].† |
| | <i>Past</i> , I dined, <i>ἔδειπνησα</i> , [wanting in Latin, <i>cœnabi</i> used instead]. |
| | <i>Present</i> , I dine, [wanting both in Greek and Latin]. |
| | <i>Future</i> , I shall dine, <i>δειπνήσω</i> , <i>cœnabo</i> . |

63. N.B. i. *Both* of the only two English tenses, viz. the Aorist present ‘I dine,’ and the Aorist past ‘I dined,’ (Greek, *ἔδειπνησα*) are wanting in Latin; and the former of them in both Greek and Latin.
64. ii. Avoid translating an Aorist by *have*, which is the sign of a *Perfect* tense.
65. iii. *δειπνῶ*, *τύπτω*, &c. when construed with *perfect accuracy*, are not present-Aorists, ‘I dine,’ ‘I strike,’ &c., but present-Imperfects, ‘I am dining,’ ‘I am striking,’ &c. The Greeks delighted in the use of these picturesque Imperfect tenses, which represent actions as going on before the eyes (the *πρὸ ὅμμάτων ποιεῖν*).
66. iv. Some verbs have two forms of the present-Perfect (*τέτυφα*, *τέτυπα*), of which the second (erroneously called the Perfect-middle) is older, is formed from the root, and is often intransitive; as, *ὅλωλα*, I am undone; *ἔαγα*, I am broken, &c. Some verbs have two forms of the past-Aorist (*ἔτυψα*, *ἔτυπον*) of which the second is the older, and is formed from the root. Very few verbs have *both* Aorists or *both* Perfects in use (e.g. *τέτυφα* is not found in Greek).
67. v. The Present, Perfect, and Future (ordinarily, but inaccurately,‡ so called) are Primary tenses. Their duals end in *ον*, and they are unaugmented. The rest are called Historical tenses; their duals end in *ην*, and they are augmented.

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 † *Ἐσομαι δειπνῶ*, *cœnaturus sum* (or the prospective future *μέλλω* with the infin.); are used as substitutes; but expressions formed by the aid of auxiliaries are not, strictly speaking, tenses. This is why it is stated above that English has *only two* tenses (I dine, I dined), all the others being mere auxiliary compounds.
 ‡ Accurately they should be called Present-imperfect, Present-perfect, and Future-aorist, as in the above table. It will be seen from the above table that there are *three* present, *three* past, and *three* future-tenses.

9

USE OF THE TENSES.

68. I. Distinguish carefully between Imperfect and Aorist tenses, when (as is very often the case) they occur in the same passage: Imperfects denote *continuous*, Aorists denote *instant* or *single acts*; as,

χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥάδιον, to give an order is easy, to carry it out difficult.
 δοποῖς ποίησον, what you are about, do at once.
 κατενόουν καὶ εἶδον, I began to distinguish, and saw.
 ἔβαδίζομεν καὶ κατέλαβομεν, we were walking, and overtook.
 ἀνωλόλυξε καὶ κατῆδε, she raised her voice, and began to sing
 μὴ τύπτε, don't be striking; μὴ τύψῃς, don't strike.

69. II. 1. The Historic Present is used (graphically) of past events; and is regularly employed with verbs of which the *effects* continue: ηκώ,
 οἴχομαι, ἀκούω, φέύγω, νικῶ, &c.; as,

ἀρτι μανθάνω, I have recently learnt; εἰ πον ἀκούεις, if perchance you have heard.
 ἀπαγγέλλετε Ἀριαῖον ὅτι ἡμεῖς νικῶμεν βασιλέα, tell Ariæus that we have conquered the great king.

2. Both the present and imperfect sometimes imply an attempt (*conatus rei efficienda*); as,

σὺ μον νίπτεις τὸν πόδας; (John xiii. 6), Dost Thou mean to wash my feet?
 ὁ δὲ Ἰωάννης διεκώλυνεν αὐτὸν (Matt. iii. 14), John tried to prevent him.
 ἐξανεχώρει τὰ εἰρημένα, he tried to back out of his words.—THUC. iv. 28.

70. III. The Aorist is the *ordinary* tense of narration both in Greek and English. Hence it is used in proverbs, &c. (*gnomic Aorist*); as,
 πολλὰ ἔπεσεν παρὰ τὴν γνώμην, many things fall out contrary to expectation.

As Greek has no *present-Aorist*, it sometimes uses the *past-Aorist* for it: thus ἐπήνεσα=I praise; ἀπέπτυσα, I loathe; ἔθαύμασα,
 I wonder, &c. The greater *indirectness* thus given to these personal statements suited the temperament of Greeks, 'qui amant omnia
 dubitantius loqui.'

71. IV. The Perfect is really a present-Perfect (I have dined=I have (now) dined). It is also used to describe past actions of which the *result*
 remains; as,

οὐ πόλεμος πενεστέρους ἡμᾶς πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἡνάγκασε, the war has made us poorer [we still are so], and
 it compelled us [aor.] to undergo many dangers.
 θνῆσκε, be dying; θάνε, die! τέθναθι, lie dead!

72. V. The Pluperfect (i.e. past-Perfect) is used when one action was finished before another took place: hence it often implies *rapidity*; as,
 τὸν μὲν Μηριόντης ὅτε δὴ κατέμαρπτε διώκων βεβλήκει, the moment he was seizing him he had (instantly) slain him.

10

MOODS. (Ἐγκλήσεις.)

73. I. The INDICATIVE (ἐγκλήσις ὄριστική) deals with facts, certainties, direct questions, &c. It is the *Objective Mood*; hence the *tense*-distinctions
 exist mainly in this mood.

74. II. The SUBJUNCTIVE and OPTATIVE (which are 'by-forms of the future and of the aorist') form in reality but one mood, which deals with
 contingencies, suppositions, dependent statements, &c. It is the *Subjective Mood*. The Subjunctive-tenses are used when there is
 reference to the *present and future*; the Optative when there is reference to the *past* [in other words, the Optative is the *Subjective of
 the Past or Historical Tenses*]; e.g.,

σπουδάζω ἵνα μανθάνω or μάθω, I am diligent that I may learn. | ἐσπούδαζον ἵνα μανθάνοιμι or μάθοιμι, I was diligent that I might learn.
 N.B. The Subjunctive can generally be represented by *may* or *may have* (the Latin present and perfect Subjunctive); the Optative
 by *might* or *might have* (the Latin imperfect and pluperfect Subjunctive).

75. III. In simple sentences the Subjunctive (ἐγκλήσις ὑποτακτική) is used, i. in prohibitions; as, μὴ κλέψῃς, do not steal: ii. deliberatively; as, τί φῶ; what am I to say? iii. hortatively; as, ἰωμεν, let us go (the two latter uses are confined to the first person singular and plural): iv. in strong negations (with οὐ μὴ and the Subj. aor.); as, οὐ μὴ φύγῃς, you certainly will not escape.

76. IV. In simple sentences, the Optative (ἐγκλήσις εὐκτική), without ἀν, expresses, i. a wish; as, τύπτοιμι, might I strike! (but τύπτοιμι ἀν, I would
 strike, i. e. under certain circumstances); μὴ γένοιτο, God forbid! (lit. Might it not be!)

ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
 τὰ δὲ ἄλλ' ὅμοιος καὶ γένοι ἀν οὐ κακός.—SOPH. Aj. 550. (Boy, mayest thou (lit. mightest thou) be more fortunate than thy
 father, but like in all else, and then thou wouldest be noble!)
 οὐν' ἀν διναίμην μητὶ ἐπισταίμην λέγειν.—SOPH. Ant. 682. (I could not, and may I never know how to say, &c.)

- ii. *potentiality*, εἴποι τις, dixerit quispiam, some one might say. But this use is rare, *poetical*, and disputed.
 iii. The Optative is also used in compound sentences which imply *indefinite frequency*; as, ὅποτε προσβλέψει τινα, every time he saw any
 one. This however is only an *accident* of the mood, and not any part of its essential meaning.

"Αν, WITH THE MOODS.

77. I. With the Indicative, ἀν is only used with the *imperfect* (of continued acts), the *aorist* (of momentary acts), and, less frequently, the
pluperfect (of abiding results); it always implies some *condition* expressed or understood.

ἀπέθνησεν, he was dying; ἀπέθνησκεν ἀν, he would be, or would | ἀπέθανεν, he died; ἀπέθανεν ἀν, he would have died.
 have been, dying. | ἐτεθνήκει, he was dead; ἐτεθνήκει ἀν, he would have been dead.

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78. With the Imperfect it also implies iteration; e.g.,
ἐπριατ' ἀν̄ may mean either, 'he used to be buying,' as often as the opportunity occurred; or
'he would have been buying,' if it had been possible.
79. II. With the Optative ἀν̄ expresses, i. potentiality; as, *τοῦτο γένοιτ'* ἀν̄, this might happen: ii. a civil command; as, *χώροις ἀν̄ εἰσω*, be so good as to go in (i.e. *εἰ θέλοις*, *χώροις ἀν̄ εἰσω*): iii. a milder future; as, *οὐκ ἀν̄ διδάξαιμην σ' ἔτι*, I could not teach you any longer.
80. III. *Ἄν* does not properly go with the Subjunctive, but it qualifies *εἰ*, *ὅς*, *οἵος*, *πρίν*, *ἔως*, &c., often coalescing with some other word (as in *ἐπειδάν*, *ὅταν*, *ἔάν*, &c.); and these forms always take the Subjunctive. The rule is, 'Relativa et relativæ particulae cum ἀν̄, Subjunctivum exigunt.'
- ὅς, who; *ὅς ἀν̄ λεγῃ*, whoever may say, or says.
ἴνα, where; *ἴνα ἀν̄*, wheresoever; *πατρὶς γάρ ἐστι πᾶσ' ἵν' ἀν̄ πράττῃ τις εἴτε*, every land, wheresoever one may be prospering, is one's native land. [N.B. *ἴνα ἀν̄* does not mean 'in order that,' but = *ubicumque*.]
οἵς εἰδεν, those whom he saw.
οὐς ἵδι ἐπήνει, whomever he saw he praised (i.e. 'as often as he saw them,' the Opt. being iterative).
οὐς ἀν̄ ἴδη ἐπαινεῖ, whomsoever he sees he praises (implying the condition *ἴάν τινας ἴδη*).
- In all such cases the ἀν̄ used with the indefinite relative implies that the verbal action must be hypothetical. But in any such sentence as *ἐσθῆτα δι' ἥν ἀν̄ μάλιστα ἡ φόρα διαλάμποι* ('dress such as through it her beauty might best shine'), the ἀν̄ belongs to the Optative, not to the relative; e.g. we must render *δι' ἥν*, through which, &c. *ἀν̄ διαλάμποι*, might shine; not *δι' ἥν ἀν̄*, through whichsoever. So too *οὐκ-ἔχω-ὅπως ἀν̄-ἀπιστοίην*, I know not how I could possibly disbelieve; not *ὅπως-ἀν̄*.
- N.B. *ὅπως ἀν̄* and, in poets, *ὡς ἀν̄* = *in order that* (but never *ἴνα ἀν̄*). In prose *ὡς ἀν̄* = according as. [In one or two tragic lines *ὡς ἀν̄* seems to mean 'so long as.']

81. IV. *Ἄν* gives to the Infinitive and Participle a potential or hypothetic meaning; as,
εἰ ἔβιωσεν ἄριστος ἀν̄ δοκεῖ γενέσθαι, had he lived, he would, I think, have been first-rate (= *οἶμαι στι ἀν̄ ἐγένετο*).
δυνηθεὶς ἀν̄ αὐτὸς ἔχειν ἀπέδωκεν, though he might have kept it, he gave it back (= *ἀν̄ ἐδυνήθη*).
82. N.B. i. *ἀν̄* as a conjunction, means 'if' = *ἔάν*, *ἥν*, in Plato, often; as, *ἀν̄ θεός ἐθέλη*. It may be distinguished from the particle *ἀν̄* by its standing first, which the particle *ἀν̄* never does.
ii. *ἀν̄* may be repeated, either with an emphatic word (especially the negative), or with the verb (especially if the sentence be long); as, *οὐκέτ' ἀν̄ φθάνοις ἀν̄*, you could not possibly be too soon. One *ἀν̄* is called *δυνητικόν*, the other *παραπληρωματικόν*.
iii. *ἀν̄* is sometimes easily understood; as, *πειθοίς ἀν̄ εἰ πειθοίς*, *ἀπειθοίης δ' ἴσως*, obey (cf. 79, ii.), if thou wouldest obey; perhaps thou wouldest not (where, however, the Optative *ἀπειθοίης*, taken with *ἴσως*, may be Potential without understanding *ἀν̄*).
iv. *ἀν̄* is sometimes misplaced, as in *οὐκ οἶδ' ἀν̄ εἰ πείσαιμι*, where *οὐκ-οἶδ'-εἰ* (= haud scio an), I think it doubtful whether, *πείσαιμ' ἀν̄*, I could persuade. (This is called Hyperbaton.)

12

83.

FINAL SENTENCES

are those which express an end or purpose, *ἴνα*, *ὅπως*, *ὡς* = 'in order that.'

84. I. These particles take, i. the Subjunctive after the Primary tenses.
ii. the Optative after the Historical tenses; as,
- i. *γράφω*, *γράψω*, *γέγραφα* *ἴνα μανθάνης* or *μάθης* = I am writing, shall write, have written, that you may be learning, or may learn; *scribo*, *scribam*, *scripti* (Present-perfect), *ut discas*.
ii. *ἔγραφον*, *ἔγραψα*, *ἔγεγράφη* *ἴνα μανθάνοις*, or *μάθους*, I was writing, wrote, had written, that you might be learning, or might learn; *scribebam*, *scripti* (Past-aorist), *scripteram*, *ut disceres*.
- N.B. i. The Historical present is not usually regarded as a primary tense, and may therefore be followed by the Optative.
ii. With Past tenses of the Indicative *ὡς*, &c., imply an impossible or unfulfilled result; as, *τι μ' οὐ λαβών ἔκτεινας εἰθύνεις*, *ὡς ἔδειξα μήποτε . . .*, why didst thou not seize and slay me instantly, that I might never have shown, &c. (or, in which case I should not have, &c.; this rendering however is probably incorrect, as it would rather require *οὐποτε*, and also *ἀν̄*).

85. II. The same rule holds in correlative sentences; as,

οὐκ ἔχω σποι τράπωμαι, I know not whether to turn myself. | *οὐχ εἰχον δποι τοαποιμην*, I knew not whether I could turn myself.

In all the sentences to which this rule applies, the occasional violations of it are due to the desire to be dramatic and graphic; to represent hypotheses as facts, and past events as though they were still going on; e.g. *εἰς οἶδμ' ἀλὸς μεθῆχ*, *ἴν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ*, he flung me into the sea-wave that he may keep the gold in his house.

Sometimes the subjunctive and optative are interchanged after the same principal clause—the subjunctive to express the immediate, and the optative to imply the ulterior and contingent consequence; as, *παρανῖσχον . . . φρυκτοὺς . . . ὅπως ἀσαφῆ τὰ σημεῖα ἢ . . . καὶ μὴ βοήθουει*, they kept raising counter-beacons that the signals may be uncertain, and so (in that case) the enemy might not bring assistance.—THUC. iii. 22. Cf. IL v. 567; EUR. EL. 56; and in Latin, VIRG. EN. i. 298.

ORATIO OBLIQUA.

86. In reported speech—I. The Indicative with *ὡς* or *ὅτι* may be used, a. where the exact words of another are quoted; or b. where the statement is vouched for as a fact; or γ. when some special emphasis is laid on some one part of a sentence. II. The Optative is the ordinary mood of the oratio obliqua after all Historical tenses, including the Historic Present.

13

87. I. The Indicative of quotations, facts, or important words:

a. ἐλεγον ὅτι Κῦρος τέθνηκεν, They said 'Cyrus is dead.'

b. φὰς ἐπὶ χώρην ἀξειν ὅθεν χρυσὸν οἴσονται, saying he would lead them against a country whence they will (*certainly*) win gold.

γ. θαυμάζοντες ὅποι ποτὲ τρέψονται οἱ "Ελλῆνες καὶ τι ἐν νῷ ἔχουσιν, wondering whither the Greeks *will turn themselves*, and what their purpose might be.

In these and all similar cases there is, in reality, a return to the *oratio recta*.

88. II. The Optative, the ordinary mood after Historic Tenses:

ἴητο εἰ αἰσθάνοιτο, he asked whether he felt it?

89. The Accus. and Infin. may *always* be used in *oratio obliqua*, for the principal clauses; as,

(ἔφη) ἄνδρα οἱ δοκέειν ὁπλίτην ἀντιστῆναι μέγαν, he fancied that a tall man-at-arms withstood him.

90. N.B. Sometimes, when the future is distinctly referred to, the Subjunctive is colloquially retained in the *oratio obliqua*; involving, in fact, a return to the *oratio recta*; as,

ἔλεγον ως χρῆν ὑμᾶς εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ἔξαπατηθῆτε, I kept telling you that you ought to be on your guard, lest you may be deceived by me.

CONDITIONAL SENTENCES.

91. There are four types of Conditional Sentences, which, with their Latin and English equivalents, should be understood and *learnt by heart*. They express—I. Possibility or mere assumption. II. Slight Probability. III. Complete Uncertainty. IV. Impossibility, or belief that the thing is *not so*. In I. the condition is *assumed*; in II. it is *possible*; in III. it is *purely imaginary*; in IV. it is *denied*.

92. I. *Possibility*, or mere assumption (involved only in the word *εἰ*):

εἰ τι ἔχει, δίδωσι, if (it be the fact that) he has anything, he gives it (*si quid habet, dat*).

εἰ τι ἔξω δώσω, if I shall have anything, I will give it (*si quid habebo, dabo*).

[N.B. εἰ ὖε, νέφη ἔστι, if it is raining, there are clouds; but εἰ ὔσει, νικήσομεν, if it rains (i.e. at some future time), we shall win.]

93. II. *Slight Probability*:

ἔάν τι ἔχῃ, δώσει, if he *have* anything, he will give it (*si quid habeat, dabit*).

94. III. *Complete Uncertainty*:

εἰ τι ἔχοι, διδοίη ἄν, if he *were to have* anything, he would give it (*si quid habeat, det*, or, more frequently, *si quid haberet, daret*).

14

95. IV. *Impossibility*, or the non-fulfilment of the condition:

a. εἰ τι εἶχεν ἐδίδου ἄν, if he *were having* anything, he would be giving it; or, 'if he *had been having* anything, he would have been giving it (*si quid haberet, daret*); i.e. if, which is not the case, he had anything, &c.

β. εἰ τι ἔσχεν ἐδώκειν ἄν, if he *had had* anything, he would have given it (*si quid habuisset, dedisset*).

[Similarly, *unfulfilled* wishes are expressed by *εἴθε*, *εἰ γάρ*, with the imperf. (of continuous) and aor. indicative (of single acts); as, εἴθε ἦσθα δυνατὸς τούτῳ δρᾶν, would that you had been able to do this; εἴθε σε μήποτ' εἰδόμην, would I had never seen you!]

96. N.B. *εἰ* takes the Indicative and Optative, *very rarely* the Subjunctive; *ἔάν*, *ἴν*, *always* take the Subjunctive.

With the Indicative *εἰ* assumes as a fact; with the Optative it expresses a purely imaginary picture; with the Subjunctive (*very rarely*) it involves a supposition without calling attention to any conditions.

TEMPORAL SENTENCES.

After *ὅτε*, *πρίν*, *ἔως*,

I. The Indicative is used when *facts* are stated; as,

ἔφυγον ὅτε ἥλθον οἱ σύμμαχοι, they fled when the allies came.

98. II. The Subjunctive with *ἄν* after primary tenses when the statement is in any degree uncertain; as,

ἐπειδὰν ἀπαντά ἀκούσητε, κρίνατε, whenever you have learnt all, judge.

ἔως δὲ ἂν ἐκμάθῃς ἔχει λίδα, but until thou hast ascertained, keep hope.

99. III. The Optative after Historical tenses, and of repeated events—*generally* without *ἄν*; as,

περιεμένομεν ἕκαστοτε ἔως ἀνοιχθείη τὸ δεσμωτήριον, we used to stop each time till the prison was opened.
οὐκ ἥβούλοντο μάχην ποιεῖσθαι πρὶν οἱ σύμμαχοι παραγένοντο, they didn't wish to fight till the allies came up.

USES OF *ἔως* AND *πρίν*.

100. N.B. i. *ἔως* *ἄν*, with Subj. often = so long as: *σιωπᾶτε ἔως ἂν καθεύδῃ*, as long as he is asleep, be silent.

ii. a. *πρίν* may always go with the Acc. and Inf. (except where a negative statement is limited by a future contingent condition).

b. It takes the Indic. when certain *facts* are spoken of in the *past* [=until].

c. *πρίν* with the Subj. may be used of things which are *certain* in the future; as, *μὴ στέναζε πρὶν μάθης* [but usually with *ἄν*].

d. *πρίν* and *πρὶν* *ἄν* never take the Subj. or Opt. unless a negative notion precedes.

e. *πρὶν* (without *ἄν*) takes the Opt. in *oratio obliqua*; and of *past acts*; and after another Opt.; as, *ὅλοι μήπω πρὶν μάθοιμι*.

f. *πρὶν* *δειπνεῖν*, *priusquam cœnem*; *πρὶν δειπνῆσαι*, *priusquam cœnavero*; *πρὶν δειπνηκέναι*, *priusquam a cœnâ surrexero*.

15

THE INFINITIVE.

101. I. The Infinitive mood is used in Greek almost as extensively as in English, and much more so than in Latin.
E.g. Compare the following in Greek, Latin, and English :*

πάντες αἰτοῦνται τὸν θεὸν τὰ γαθὰ διδόναι, all men implore the Deity to grant them blessings (omnes homines precantur Deum, ut bona largiatur).

τίς Φίλιππον κωλύσει δεῦρο βαδίζειν; who will prevent Philip from coming hither? (quis Philippum impediet quominus huc veniat?).

οἱ Δακέδαιμονιοι τοῖς Αἰγινήταις ἔδοσαν Θυρέαν οἰκεῖν, the Lacedæmonians gave Thyrea to the Aeginetans to inhabit (Lacedæmonienses Aeginetis Thyream habitandam dederunt).

φοβερὸς ὁρᾶν, terrible to look at (horribilis aspectu).

It may even express a consequence, nearly resembling a purpose ; as, *μανθάνειν ἤκομεν*, we have come to learn.

102. II. The subject of the Infinitive when it is the same as that of the main Verb, is put in the *Nominative*, and not in the *Accusative* ; as,
οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνον στρατηγεῖν, he said that not *he* himself but Nicias was general.—THUC. iv. 28.

This may perhaps be a mere contraction for *αὐτὸς ἔφη οὐχ ἐαυτὸν στρατηγεῖν*.

103. III. The Infinitive is used elliptically in wishes and commands ; as, *χαίρειν*, good morning = *κελεύω σε χαίρειν*.

104. IV. English differs from Greek and Latin in taking a *present*, instead of a *future* Infinitive after verbs of promising, &c. ; e.g.
ἐλπίζω εὐτυχῆσειν (or *εὐτυχῆσαι ἄν*), I hope to be happy (*spero me beatum fore*), or 'that I should be happy.'
ὑπέσχετο δώσειν πέντε μνᾶς, he promised to give five minæ (*promisit se quinque minas daturum*).

105. V. The Greek Infinitive is declinable by means of the Article (*τὸ τύπτειν*, striking; *τοῦ τύπτειν*, of striking, &c.) ; and so supplies the want of a Gerund. Something like this is found in English ; as,

'For not to have been dipped in Lethe's stream
Could save the son of Thetis from to die.'—SPENSER.

16

THE PARTICIPLE.

The uses of the Participle fall under two main heads :

106. I. It completes the verbal notion ; as, *ἀκούω Σωκράτους λέγοντος*.

107. II. It expresses the accidents (time, cause, manner, &c.) of the verbal notion ; as, *τελευτῶν εἶπε*, at last he said ; *λῃζόμενοι ζῶσιν*, they live by plunder, &c. These conceptions are often further defined by particles ; as, *ἄμα πορευόμενοι*, whilst marching ; *μεταξὺ δειπνῶν*, during dinner.

108. N.B. i. After verbs of *perception* (knowing, &c.) and *emotion* (grieving, &c.), and many which express a *state* or *condition* (beginning, happening, ceasing, &c.), the Participle is used instead of the Infinitive, equivalently to a separate clause introduced by *ὅτι* ; e.g. *οἴδα θνητὸς ἄν*, I know that *I am mortal*.

- ii. With the Infinitive some of these Verbs express an *entirely different meaning* ; as,

ἐπίσταμαι ποιῶν, I know that *I am doing it*; but,

ἐπίσταμαι ποιεῖν, I know *how to do it*.

οἴδα ἀγαθὸς ἄν, I know that *I am good*; *οἴδα ἀγαθὸς εἶναι*, *how to be good*.

φαίνομαι ἄν, appear me esse ; *φαίνομαι εἶναι*, esse videor.

So in Latin, *Sensit medios delapsus in hostes*, 'perceived that he had fallen into the midst of foes.'
And Milton copies it in English (*Par. Lost*, ix. 792) :

'She engorged without restraint,
And knew not eating death.'

(i. e. that she was eating death.)

- iii. *ἔξον*, *παρόν*, *παρέχον*, *ὑπάρχον*, *δεον*, and other neuter accusative Participles (chiefly of impersonal verbs), are used absolutely = it being lawful, *quoniam liceat*, &c.

109.

THE VERBAL ADJECTIVE

- may be used either i. Personally ; as, *ἀσκητέα σοι ἔστιν η ἀρετή* : or,
ii. Impersonally ; as, *ἀσκητέον ἔστι σοι τὴν ἀρετήν*.

* These instances are given in 'Die wichtigsten Regeln der Griechischen Syntax,' by Dr. Klein.

Oὐ, Μη.

110. I. i. οὐ denies; μὴ forbids; as, οὐκ ἔστι ταῦτα, it is not so; μὴ κλέπτε, do not steal.
 ii. οὐ is objective, i. e. it negatives facts, positive assertions, &c.
 μὴ is subjective, i. e. it negatives hypotheses, conceptions, thoughts, &c.
 N.B. ‘οὐ negat; μὴ vetat; οὐ negat rem; μὴ conceptionem quoque rei.’—HERM.
 iii. οὐ; expects the answer Yes: ἄρα οὐ; = nonne, is it not?
 μὴ; expects the answer No: ἄρα μὴ; = μῶν; = num, it is not—is it?
 Hence μὴ is used, a. after εἰ; b. after indefinite relatives; c. after final particles; and (generally) after ὥστε with the Infinitive; d. in wishes, prohibitions, hypotheses; e. with the deliberate Subjunctive; and f. with the dependent Infinitive.

111. II. An apparently superfluous μὴ usually follows verbs of denying, doubting, fearing, hindering, &c.; as,
 ἀρνοῦμαι μὴ εἰδέναι, I deny that I know | φοβοῦμαι μὴ τέθυηκεν, I fear that he is dead (vereor ne mortuus sit).
 So in French, ‘Je crains que sa maladie ne soit mortelle,’ I fear that his disease is fatal.
 Hence, δέδουκα μὴ οὐ θάνη = I fear he will not die.

112. III. i. Οὐ is the proper negative of the *Indicative* mood, and of all forms that directly represent an Indicative. Hence it is used in oratio obliqua after ὅτι and ὡς, after relatives and temporal particles when they do not involve any supposition, and after ὥστε with the Indicative.
 ii. οὐ has a power of coalescing with single words so as to reverse their meaning; thus, οὐκ ἐω = veto; οὐ πάνυ = omnino non; οὐ φῆμι = nego, &c.; οὐτε = nec; οὐδέ, ne . . . quidem.

113. N.B. i. ὁ οὐ πιστεύων = he who does not believe (is qui non credit); where the relative is definite.
 ὁ μὴ πιστεύων = qui, or si quis non credat, whoever does not believe; where the relative is indefinite.
 ii. Since οὐ with the interrogative future is a command (as, οὐ μενεῖς; stop!), and μὴ is a prohibition, the two are often united, as in οὐ σίγα; μηδὲν τῶνδι ἐρεῖς; be silent! say nothing of this kind! οὐ σίγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς; keep silent and assume not cowardice! It is more usual however to explain all such passages by understanding the οὐ before the following μηδέ, as explained in 115 *infra*. 18

Οὐ μή.

114. N.B. I. οὐ μὴ ποιήσεις; do not do this!
 II. οὐ μὴ ποιήσῃς, you certainly will not do this.

115. I. οὐ μὴ; with the 2nd person of the future is a strong prohibition: οὐ μὴ ποιήσεις; [=you will not do it,—μη; will you?] i. e. =do not do it! οὐ μὴ ληρήσεις; don't talk nonsense!

οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' ίών
 μηδ' ἔξομόξει μωρίαν τὴν σὴν ἐμοί.—EUR. Bacch. 243.

(Don't put your hand on me, but go and play the bacchanal, and don't wipe off your folly on me.)

Observe that the commencing οὐ is understood both before βακχεύσεις and μηδ'.

116. II. οὐ μὴ with the Aor. Subj. is a strong negation: οὐ μὴ ποιήσῃς, you certainly won't do it. So too with the future *except the 2nd person*, as οὐ σοι μὴ μεθέψομαι ποτε, I shall certainly never follow you.

This is usually explained by an ellipse of δέος or δεινόν, which are sometimes expressed; as, οὐ (δέος) μὴ ποιήσῃς, there is no fear of your doing it; i. e. you certainly will not. [Some prefer to explain it by a (suppressed) question. Thus, οὐ μὴ μένω = οὐ μὴ—μένω; = οὐκ ἴω; must I not go? Yes! = I certainly will not stay. But this explanation is undoubtedly open to the objection that it gives to μὴ the power of coalescing with, and so reversing, the verb—a power which properly belongs to οὐ and not to μὴ.]

Μὴ οὐ.

117. I. μὴ οὐ = ne non, or ut, is used after Verbs expressive of negative notions (fear, doubt, shame, disapprobation, &c.), and in indirect questions. The μὴ really belongs to the Verb, and the οὐ expresses the negative result; as,

οὐδὲν κωλύει μὴ οὐκ ἀληθὲς εἶγα τοῦτο, nothing hinders this from being true.
 ἀθρεῖ μὴ οὐ τοῦτο ἢ τὸ ἀγαθόν, consider whether this may not be the good.
 οὐ δύναμαι μὴ οὐ λέγειν, non possum quin dicam.

118. II. μὴ οὐ is only used with the Infinitive and Participle *after negatives or quasi-negatives*; as, μὴ πάρης τὸ μὴ οὐ φράσαι, do not omit saying it.

δυσαλγητὸς γὰρ ἀν
 εἴην τοιάδε μὴ οὐ κατοικεῖν ἔδραν.—SOPH. O.E. T. 12.

(I should be ruthless (a quasi-negative), if I did not pity such a suppliant posture.)

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εἴην τοιάνδε μὴ οὐ κατοκτείνων ζόραν.—SOPH. O.E. T. 12.

(I should be *ruthless* (a quasi-negative), if I did not pity such a suppliant posture.)